

# Saturday Magazine.

N<sup>o</sup> 517.

JULY

25<sup>TH</sup>, 1840.PRICE  
{ ONE PENNY.

## THE BANIAN-TREE.

'TWAS a fair scene wherem they stood,  
A green and sunny glade, amid the wood ;  
And in the midst an aged Banian grew.  
It was a goodly sight to see  
That venerable tree,  
For o'er the lawn, irregularly spread,  
Fifty straight columns prop its lofty head ;  
And many a long depending shoot,  
Seeking to strike its root,  
Straight, like a plumbet, grew towards the ground,  
Some on the lower boughs, which crost their way,  
Fixing their bearded fibres, round and round ;  
Some to the passing wind, at times, with sway  
Of gentle motion swung ;  
Others, of younger growth, unmov'd were hung  
Like stone-drops from the cavern's fretted height.  
Beneath was smooth and fair to sight,  
Nor weeds nor briars deform'd the natural floor ;  
And through the leafy cope which bower'd it o'er  
Came gleams of chequer'd light.  
So like a temple did it seem, that there  
A pious heart's first impulse would be prayer.—SOUTHEY.

THE Banyan-tree, one of the most beautiful productions of the vegetable kingdom, is known botanically by the name of *Ficus Indica*, or the Indian fig-tree. It is a native of most parts of India, both on the mainland and also on the islands; but it appears to exist in the greatest perfection about the villages in the Circular mountains. The botanical features of the tree are chiefly these:—The leaves are ovate, heart-shaped, three-ribbed, and entire; when young, downy on both sides, but much smoother when aged: they are from five to six inches long, and from three to four broad; and at the top of the leaf-stalk, on the under side, is a broad smooth gland. The fruit of the tree (figs), when ripe, grow in pairs from the axils of the leaves; they are

downy, and about the size and colour of a middle-sized red cherry. The wood of the tree is white, light, porous, and of but little value.

But one of the chief characteristics of the banian-tree, and one which draws towards it the attention and admiration of most travellers in the East, is the stupendous size which it attains. Roxburgh tells us that he has seen a banian-tree full five hundred yards round the circumference of the branches, and a hundred feet high, the principal trunk being more than twenty-five feet high beneath the branches, and eight or nine feet in diameter. Mr. Hodges, in his *Travels in India*, says:—

At the entrance to the town of Banglepoor, I made a drawing of a banian-tree. This is one of those curious productions in nature which cannot fail to excite the attention of the traveller. The branches of this tree, having shoots depending from them, and taking root again, produce, and become the parents of others. These trees in many instances cover such an extent of ground, that hundreds of people may take shelter under one of them from the scorching rays of the sun.

The boughs of the banian-tree grow horizontally from the stem, and extend so far that, in the ordinary process of nature, they would be unable to support themselves. To supply this support, small fibrous shoots fall perpendicularly from them, and take root as soon as they reach the ground, thus propping the parent bough; while the lateral branches continue to throw out new sprouts, from which other fibres drop, until, in the course of years, one tree forms by itself a sort of little forest. The perpendicular stems

put forth no shoots, and vary in circumference from a few inches to eight or ten feet. Before they reach the ground they are very flexible, and seem to dangle from the parent boughs like short thick thongs.

The Author of the *Oriental Annual* speaks of a banian-tree which he saw under very remarkable circumstances. A piece of sculpture had been originally fixed under the shadow of this tree. Around this the tree had twisted its strong and sinewy arms, lifted it completely from the pedestal, and carried it up in its growth, throwing round it a frame formed by its own picturesque and convoluted branches; thus rendering it a natural curiosity well worth beholding. Another banian-tree which the same writer, in company with Mr. Daniell, met with, had two stems of nearly equal circumference, forming a junction at the root with two large arms branching laterally from them. From these arms numerous strong fibres depended; and there are also horizontal shoots thrown out in all directions, and covering a very large space with thick and verdant foliage. This tree afforded daily shelter to men and cattle, to pilgrims and travellers, who at times congregated in great numbers beneath its branches. It appeared to be in the full vigour of its maturity, as no part of it had begun to decay.

Mr. Cordiner has also borne witness to the beauty of the banian-tree, and has, in his account of Ceylon, given many interesting details concerning it. He says that a full-grown leaf of the tree is five inches long, three and a half broad, and has a foot-stalk upwards of one inch in length: they grow alternately on each side of the branches, but not opposite to one another. The substance of the figs which form the fruit consists of a great number of seeds of diminutive size. These figs grow without any stalks, adhering closely, in alternate positions, all around the smaller branches. They afford food for monkeys, and for a variety of the feathered race; but they are not sweet to the taste, and are scarcely ever eaten by the natives.

The perpendicular stems, which we have before said drop from the broad horizontal arms, are covered with bark having a silvery appearance. They put forth no shoots; and when they first leave the tree they are of a brownish hue, as flexible as hemp, and wave in the air like ropes. After entering the earth they become stationary, and are to be found of various ages about the same tree. As they at first draw their nourishment from the tree, it is probable that they afterwards help to supply sap to the old parent stem.

The following description of a tree which Mr. Cordiner saw shows it to have been fully equal to those of which we have before spoken:—

Round the tree is a circle of low brickwork, ninety feet in diameter. The parent trunk measures twenty-eight feet in circumference, and is of a light-brown colour. The tree has no appearance of decay, but seems flourishing, in the prime of life, in full vigour. Thirty-seven descended stems are firmly rooted in the ground, and a considerable number of small fibres appear like loose ropes waving in the wind. Of the former, some measure only two inches and a half, others eleven feet in circumference; and they have descended from the height of from thirty to fifty feet. Immediately on the fibres reaching the ground, the gardener surrounds them with a hillock of earth, which at once gives them firmness, and assists their growth. The only thing to be regretted in the situation of this tree is that other trees surround it so closely, that it cannot be seen perfectly at one view. Four avenues lead to it in the form of a cross, and there is plenty of room to walk round it in all directions; but when the whole of the tree can be seen, the spectator is too near to make a full drawing of it, or to enjoy completely the magnificence which it exhibits. Lord and Lady William Bentinck, soon after their arrival at Madras in 1803,

visited this tree, and were entertained by the Armenian proprietor at an elegant breakfast under its boughs.

Milton, in his *Paradise Lost*, alludes to the banian-tree, when he speaks of

The fig-tree, not that kind for fruit renowned,  
But such as at this day to Indian known,  
In Malabar or Deccan, spreads her arms,  
Branching so broad and long, that in the ground  
The bended twigs take root, and daughters grow  
About the mother-tree, a pillar'd shade,  
High over-arched, and echoing walks between.  
There oft the Indian herdsman, shunning heat,  
Shelters in cool, and tends his pasturing herds,  
At loop-holes cut through thickest shade.

The banian-tree has been sometimes confounded with another species of the fig-tree, the *Ficus religiosa*. The latter has obtained its name from the religious veneration in which it is held by the Hindoos, on the ground that their God, Vishnu, is fabled to have been born under its branches. The *Ficus religiosa*, (called by the Hindoos the pippul-tree,) is much cultivated near dwellings, for the sake of the agreeable shade which its wide-spreading branches afford. The leaves are used by the Arabs for tanning leather; and they are preferred by the silk-worm before all other kinds of food, except the mulberry-leaf.

#### DOMESDAY BOOK.

**DOMESDAY Book** is perhaps the most remarkable literary work existing in England, whether we regard the date at which it was written, or the nature of its contents. *Domesday Book* consists of two volumes, which are deposited, among some other records of the Exchequer in the Chapter House at Westminster, and preserved with great care and circumspection. The volumes are of unequal size. The larger one is a folio, containing 382 double pages of vellum, on each of which are two columns fairly written in a small character, but very neat and distinct. The smaller volume is in quarto, and consists of 450 double pages of vellum, with only one column on each page. The hand writing in this volume is larger and stronger than in the other, the descriptions more minute, and the erasures not so numerous: it is likewise in better preservation, and less soiled, probably owing to its having been less the object of curiosity or consultation. Both the volumes are bound up in thick wooden covers, secured with plates of brass. So much for the volumes themselves: now for their contents.

*Domesday Book* was a register, ordered to be prepared by William the Conqueror, of all the possessions in England,—their extent, value, owners' names, &c. The first volume contains a sort of topographical description of thirty-one counties; the other volume contains three more; the northern counties of Northumberland, Cumberland, Westmoreland, and Durham, being only partially described. This description or survey was, for the time when it was made, exceedingly minute and exact. It contains an account of the subdivisions of the counties, under the old names of wapentakes, rapes, laths, hundreds, &c.: an account of cities, towns, villas, boroughs, manors, castles, &c., with the quantity of ground belonging to each manor, designated by the now almost obsolete names of measure, *hides*, *carucates*, *virgates*, *half-hides*, *bovates*, *ox-gangs*, *leucae*, *quarantena*, &c.:—the value of each manor, 1st, in the time of Edward the Confessor, 2nd, when William gained the throne, 3rd, at the time of making the *Domesday survey*:—what and how much arable land, pasture, meadow and wood land there was; how many men occupied each estate, and of what condition they were, whether

freemen, serfs, villains, bordars, freedmen, cottagers, serfs, tradesmen, labourers, Englishmen, Normans, &c.—the number of hogs, goats, sheep, horses, asses, oxen, cows, calves, colts, stocks of bees, &c.; together with the number of mills, fish-ponds, fisheries, marshes, vineyards, &c., on each manor:—an account of the rents, tributes, census, services, tolls, customs, homage, and what works were to be done for the lords of the manors. In several counties also was noted down an account of what goods, chattels, and treasure each person possessed, what were his debts, and how much was owing to him.

A work of such extraordinary extent and minuteness must have required a well arranged system to put it into execution. The plan which William adopted was this. Men of the greatest discretion, whose talents were familiar to him, and in whom he could confide, were sent into every county throughout England with authority to summon and impanel juries in every hundred, lath, and wapentake; the jury to be composed of all orders of freemen, from the great barons downwards. These juries were bound by oath to communicate to the commissioners, by verdict or presentment, every particular relative to the estates, manors, &c., contained in that hundred, lath, or wapentake. The commissioners having received the inquisitions, they were transmitted to the king, and shortly afterwards arranged in systematic order, the lands of each tenant being entered separately from those of others, and classed under their respective heads: the whole detail was then written in Domesday Book and deposited in the king's treasury. Every return and statement had to be made on the oath of the sheriffs of each county, the lords of each manor, the presbyters of every church, the reeves of every hundred, and the bailiff and six villains of every village. In some cases the jurors were required to state not only the value of a manor at the time of Edward the Confessor, at the time of the assumption of the crown by William, and at the time of the survey, but also whether any advance could be made in its then present value. This survey was made about the year 1080.

Although it is probable that the juries did not always honestly give the true value of the manors and property on which they reported, yet Domesday Book became an authority of the very first order. For a considerable time subsequent to its preparation, Domesday Book was considered as the only fountain of titles to estates, and no one was allowed to make a claim beyond it.

Different opinions have been expressed as to the real object which William had in view in ordering and carrying such a vast undertaking. Ingulphus, a contemporary of the Conqueror, says that William, on his return to England, after having subdued Scotland, obliged every individual of the realm to do homage and swear fealty to him in London, and that he immediately afterwards began the survey, in order to ascertain the number and the condition of his subjects. A Saxon chronicle tells us that the survey was made in order that the king might obtain exact knowledge of his demesne lands, and what the amount of that branch of the revenue which arose from *hidge* (a sort of land-tax) ought to be. Matthew of Westminster states that the object of the king was to discover, by means of the survey, the numerical strength of the kingdom, the number of men in each county, and what forces he had to depend upon in cases of emergency. Agard gives it as his opinion that William, finding the land-tax called *Danegeld* to be assessed and paid in an uncertain and unequal manner, made a general survey of the kingdom, in

order that he might be apprized of the particular sum which each town, village, and hamlet was bound to pay, and to exact it accordingly.

Domesday Book was merely in MS. until the last century, when, in 1767, in consequence of an address from the House of Lords, George the Third ordered it to be printed. The work was intrusted to Mr. Abraham Farley, a literary gentleman who was well acquainted with the nature and contents of the work, and under whose care it at length appeared, after having been more than ten years in passing through the press. It was printed as nearly as possible to resemble the original, in a kind of Norman Latin language. Since that time an elaborate introduction, indexes, &c., have been prepared by Sir Henry Ellis, under the authority of the Royal Record Commission; but the work does not exist in a complete form in the English language. A translation was commenced about thirty years ago, by the Rev. William Bawden, of Hooton Pagnell, Yorkshire: it proceeded in as far as Yorkshire, Derby, Nottingham, Rutland, Lincoln, Middlesex, Hertford, Buckingham, Oxford, and Gloucester, and was then stopped. Portions of the Domesday Book have however been translated and introduced into many of our best country histories, such as Nichols's *Leicestershire*, Dugdale's *Warwickshire*, Hutchin's *Dorsetshire*, Warner's *Hampshire*, Bray and Manning's *Surrey*, Clutterbuck's *Hertfordshire*, &c. In these several works that portion of Domesday has been translated which treated of the country to which the history related.

Domesday was not by any means the only name given to this important record. It is called by different authors, and at different times, *Rotulus Wintoniae*, *Scriptura Thesauri Regis*, *Liber de Wintonia*, *Liber Regis*, *Liber Judicarius*, *Censualis Anglia*, *Anglia Notitia et Lustratio*, and *Rotulus Regis*. It is remarked in the introduction published by the commissioners, that the names of the hundreds in the respective counties have undergone a great change since the survey was made. Lincolnshire is divided into thirty wapentakes, or hundreds, yet there are only about nineteen which bear anything like the names in Domesday which they do at present; and in Warwickshire there is not now one remaining out of the ten there set down. In Leicestershire, indeed, they have remained nearly the same, also in Cambridgeshire. In Bedfordshire the names of the hundreds have been altered comparatively in few instances, but in many cases the manors have been transformed from one hundred to another. The same may be said of Berkshire, and probably of a very large portion of the counties in general. Buckinghamshire, when the survey of Domesday was taken, was divided into eighteen hundreds, and there are now only eight which compose separate districts.

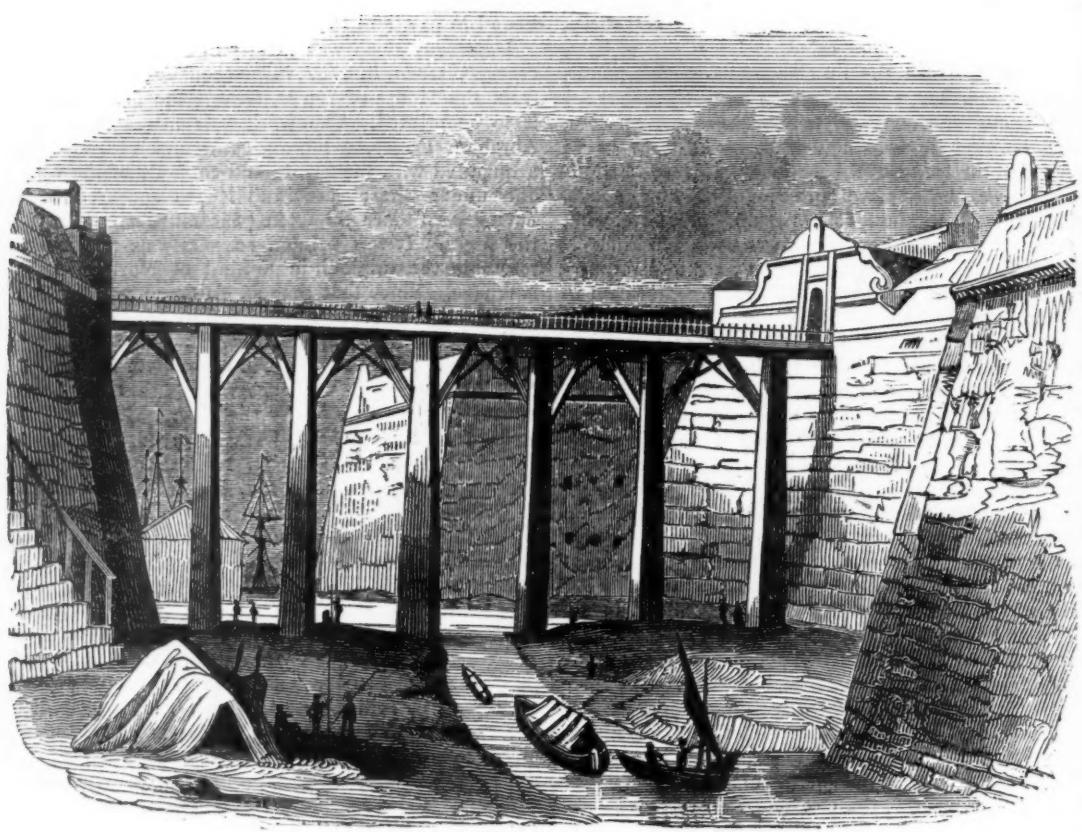
#### SUICIDE.

When all the blandishments of life are gone,  
The coward sneaks to death; the brave live on.

BOTANY has one advantage over many other useful and necessary studies, that even its first beginnings are pleasing and profitable, though pursued to ever so small an extent: the objects with which it is conversant are in themselves charming, and they become doubly so to those who contemplate them with the additional sense, as it were, which science gives: the pursuit of these objects is an exercise no less healthful to the body, than the observation of their laws and characters is to the mind.—SIR J. E. SMITH.

In particular arts, beware of that affectation of speaking technically, by which ignorance is often disguised and knowledge disgraced.

## THE IONIAN ISLANDS.



DRAWBRIDGE AT CORFU.

## II. CORFU.

HAVING in a preceding paper endeavoured to convey to the reader some general idea of the Ionian Islands taken collectively, we shall on the present occasion direct our notice to the principal one of the group, *Corfu*.

Corfu is about thirty-five miles in length, and its greatest breadth about twelve. It is within a hundred miles of the south-east coast of Italy, near Otranto, and is at one point within two miles of the Turkish province of Albania, from which it is separated by a strait or channel. The island is rather mountainous: a chain of mountains runs throughout from north to south, which in one spot reaches an elevation of 2000 feet; and there is a cross chain running from east to west, which reaches a height of 3500 feet, from the summit of which a magnificent panoramic view is obtained, embracing Macedonia, the Adriatic, the Mediterranean, and sometimes even Italy.

The city or town of Corfu is built on an irregular promontory, sloping to the N.W., which juts out nearly from the central part of the island on its eastern shore. The town is walled, and has been rendered a place of great strength, from the number and position of the outworks. The citadel, or old fort, was built at the extremity of the promontory: this promontory was by nature peninsular, but it has been completely separated from the mainland by a military work, or ditch, about 150 yards in length, 80 in breadth, and 40 deep. The sea enters at the northern mouth of this ditch; but at the southern end there is a wall which cuts off the communication. The communication with the esplanade is by a drawbridge. Within the citadel, whose circumference is 180 yards, are the old palace, an armoury, (now used

as an English chapel and school,) barrack, artillery stores, an hospital, several houses, (formerly private property, but now occupied by officers connected with the government or the army,) and one or two churches of the Greek religion.

The esplanade is a piece of ground about 450 yards in length and 180 in width. It has no buildings on the south side; but the new palace and the old hospital are situated on the northern side. This esplanade forms the parade for the troops, (of whom there are generally 3000 in the island, half of whom are at Corfu,) and its situation is beautiful: looking from the town the citadel is in front, the mountains of Albania in the distance, and the sea to the right and left. A carriage drive has been formed round it, and it has become a place of common resort for the inhabitants and the garrison.

The town, exclusive of the esplanade, is about a mile and three quarters in circumference: it is separated from the rest of the island by a strong double wall, which bounds it on the west: the northern and southern boundaries consist of a single wall, along the margin of the sea.

The town is, in proportion to its size (says Mr. Goodison), one of the meanest in construction of any in the Mediterranean. The streets are miserably dirty, narrow lanes, which, upon the occupation of the place by the British, were nearly impassable from the offal of butchers' stalls, and litter of the venders of vegetables, who had been allowed to establish themselves promiscuously throughout the town. There are but two streets which might be considered habitable, (besides that which fronts the esplanade,) by a person used to the comfort and cleanliness of a well-regulated European town. These are parallel with the two centre main streets, one at each side, and in one is the Church of St. Speridon. The houses are built in the Venetian manner, the lowermost story supporting the rest upon pilasters con-

neeted by arches, which form a sort of piazza at each side, nearly through the whole of the principal streets. This method of building is well suited to a hot and rainy climate, as it affords shelter both from sun and rain.

There have been, however, many improvements made through the influence of the British residents within the last few years.

The Senate-House is a plain square building. There are many churches in the town, of which that of St. Speridion is the best. It contains the relics of the saint and the shrine in which they are deposited, which is richly ornamented with precious stones. The interior is decorated with chandelier-lamps and candlesticks of solid gold and silver, the fashion and size being according to the taste or devotion of the donor. So great is the accumulation of wealth from the contributions of rich devotees, that it has been found necessary to place a sentry upon this church; for it must be understood that the English interfere as little as possible with the national religion (the Greek Church) of the Ionians.

In connexion with this church, we may describe the festival of St. Speridion, from the accounts of Sauveur, Goodison, and others. Eight days previous to the ceremony, the doors, windows, and steeple of the church are ornamented with festoons of laurel and myrtle. On the eve of the festival, the shrine which contains the body of the saint is exposed to the venerating gaze of the people. The shrine is of ebony, embossed with silver, and enriched with precious stones. The front is enclosed with glass, through which is seen the saint in an upright position, dressed in his robes: over the shrine is supported a beautiful silk canopy. The head of the government\* attends the procession, with the military staff, and a large proportion of the garrison under arms; a military band precedes it. The procession first moves towards the citadel, where a royal salute is fired from each battery. They then make the round of the esplanade, and proceed along the wall at the harbour side, where a salute is fired by each ship of war, decorated with her flags. In the streets through which the procession moves the houses are all ornamented with their drapery suspended from the windows. The ceremony is often interrupted by the sick, who are brought out upon this occasion to be placed under the shrine, in the full confidence of a cure. In all public calamities, the relics of the saint are exposed with the most religious confidence. There is a circumstance mentioned by Mr. Goodison, which shows the superstition of the people in its true light. In the month of December, 1815, there was a festival in the church of St. Speridion, which was numerously attended by persons from all parts of the island; some of whom, from the district of Leftimo, returning home, died of the plague, which had at that time made its appearance in the island. This very circumstance exalted still higher St. Speridion in the estimation of the townspeople, who failed not to attribute to his interposition their escape from this powerful malady; as it was suspected, and not without reason, that some of those persons from Leftimo were, whilst in the town, actually infected with the contagion.

The Church of St Speridion enjoys the revenues of some lands which pious individuals have bestowed for

\* As the procession was originally described several years ago, we would fain hope that official participation in such a scene has since that been abolished. Whether such has been the case recently we do not know. Mr. Montgomery Martin, writing in 1834, makes the following remark:—" This absurdity ought to be done away with. In granting full toleration and protection to every form of religion, there is no necessity for the head of the government and the representative of our sovereign being made a participator in a heathenish system of idolatry, which degrades man below the level of brutes."

its support. The devotion of the islanders affords a very considerable produce: the mariner and the artisan believe that they ensure the success of their speculation in sacrificing a part to St. Speridion: no boat leaves the port in which the saint has not an interest in the profits of the voyage.

As a last instance of the debasing character of the Greek church, as professed by these islanders, we may mention the ceremony of excommunication. According to Mr. Goodison, one of the most lucrative sources of profit to the priests, and at the same time one of the most powerful means of retaining the people in their stupid credulity, are the excommunications which a Greek, for the smallest sum, may hurl against his neighbour. The latter has it also in his power to retaliate by another excommunication, which renders null that of his adversary. The same priest performs both parts with equal zeal. These thunderbolts of the Greek church are administered in public, in the street, and opposite the house of him who is to be excommunicated. If the party have means enough, he secures the service of the chief priest himself, who comes at the head of his clergy to pronounce the anathema. He proceeds to the house of the individual in a habit of mourning, a black wax candle in his hand, and preceded by a large crucifix and a black banner; his suite all likewise clothed in black. The imprecations are accompanied with violent gestures. From that moment the person excommunicated is excluded from every church, and deprived of the prayers of the faithful. He cannot be restored to his rights, except by a counter excommunication, and if he have not the means of paying the expense, it often happens that he is driven to the last excess, and revenges himself upon his adversary by assassinating him.

One of the out-door amusements of the inhabitants of Corfu is called the *chiostra publica*: it is somewhat similar to the old knightly custom of tilting at the ring, and generally takes place in summer. A long line of strong woodwork is erected on the esplanade; about two-thirds of the way a string is drawn across the top of two elevated posts, and from it is suspended a ring. The ring is divided into a certain number of circles, and the candidate who hits nearest and fairest in the inner one wins the prize, which is sometimes a sword of great value, or something of equal amount. Seats are erected on each side the course for the accommodation of the spectators; in front of the ring are seated the judges. This ceremony is attended by all the principal inhabitants, together with a vast concourse of the lower orders. Those competitors who engage in the affair are gaily dressed, and attended by esquires; their horses are likewise richly caparisoned: the lances of the competitors are about six feet long, having at the end a sharp steel point.

Dancing is a favourite amusement with the Corfiotes, and their national dance is supposed to be the same with the ancient Pyrrhic dance. A circle is formed by men and women joining handkerchiefs; the circle opens, and the leading person goes through the evolution of the dance, which consists of forming and re-forming the circle,—sometimes completely,—again only to half its extent,—and sometimes it doubles back on itself; very often the leader passes through the middle of the waving line, under the uplifted hands of the dancers, and is followed by the whole train. After a variety of movements of this description, the first leader is succeeded by another. During the whole continuance of this performance, the leader alone is the active person.

The poorer classes of Corfiotes generally sleep on mats on the floor, but in most houses there is to be

found a good bed, stuffed with wool, hair, or straw, and placed either on a regular bedstead, or on boards and tressels. In lieu of blankets, a counterpane, thickly quilted and stuffed with wool, forms a very usual and very comfortable substitute. The Greek females pride themselves on the elegance of their beds: they are covered with silk and embroidered counterpanes, and with ornamental pillows, according to the means of the owner. The generality of the middle, and the whole of the lower, order of people, sleep in their ordinary clothes, and rarely change their personal or bed linen oftener than once a month: this affords a sad contrast to the silk and embroidered counterpanes, &c.; but we may presume that the latter are confined to the higher classes. The furniture of the humbler dwellings consists of a few chairs, tables, a chest of drawers, a copper cooking kettle, and a few earthen pots and pans.

The dress of the peasantry consists chiefly of a white capote of thick felt, (the principal ingredient in which is goats' hair,) or coarse shaggy woollen cloth in summer, and of an additional article of the same material in cold or wet weather. The capot is very rarely taken off. The under dress is a woollen vest, large breeches of coarse cotton, called *thorake*, with cloth leggings, and a coarse sandal of undressed hide, secured by thongs, or a shoe of half-dressed leather, scarcely less rude. This is the national dress of the aboriginal peasantry; but the settlers, whether Albanians, Moreotes, or others, retain some traces of their native costume, such as the red skullcap, the turban, &c. A girdle or zone, of silk or cotton, is almost invariably worn round the waist by both sexes. The better classes wear a double-breasted vest, usually made of blue or maroon-coloured velvet, with a double row of hanging gold or silver buttons, descending from the shoulder to the waist, generally bordered with broad gold lace, and fastened with a sash of coloured silk: Cossack trousers, cut short at the knee, or the white Albanian kilt or petticoat, white stockings, and buckled shoes, complete the dress. The hair is worn floating on the shoulders by the men, and by the women plaited and hanging down to the heels, and a handkerchief on the head.

The women are loaded with as much clothes of coarse cotton, silk, or brocade, as they can procure; and are passionately fond of every species of ornament, especially necklaces, earrings, and girdle buckles. The vests are made, like those of the men, of rich velvet, ornamented with gold lace, and flowing open: beneath is worn a cestus or girdle, fastened in front by a clasp of gold or silver (we are here speaking of the higher class of females). Many of the women tinge the nails and tips of the fingers of a pink colour; and the practice of inserting powdered antimony along the edges of the eyelids is very common, especially among such as come from the islands of the Archipelago.

The preceding details relate principally to the city of Corfu, the only large town in the island. There are about 100 small villages, averaging from 300 to 400 inhabitants each. The total population on the island is about 34,000 males, and 29,000 females. Of the whole 63,000, about 16,000 are engaged in agriculture, 2000 in manufactures, and 2000 in commerce, the remainder being government officers, military force, professional men, and gentry. There is at Corfu a public University, and an ecclesiastical seminary for the education of young men intended for the priesthood of the Greek church. There is also a secondary school, maintained at the public expense, for general instruction; as well as central, district, and village schools. There is no periodical

publication in the island, except the Government newspaper at Corfu, which is printed half in Italian, and half in Romaic Greek.

#### FAREWELL TO BRIGHTON.

HEALTH-giving Brighton, with thy breezy Downs,  
I love thee best of all the British towns  
That crowd our sea-girt isle, and grace her coast.  
Brighton, I love thee best, I owe thee most!  
I sought thee not gay Fashion's haunts to throng,  
Far higher pleasures prompt my grateful song;  
Thy bold, bright sea, with every freshening wave,  
New strength imparted, and new vigour gave;  
But not alone to mortal sense confined,  
Rich intellectual stores attract the mind.—  
Of thy fair cliffs along the eastern line  
I sought Devotion's pure and holy shrine.  
God's hallowed words in memory still I hear,  
In tones which long must dwell upon the ear,—  
(May ear, obedient to a high control,  
Return them back, to graft them on the soul.)  
Each proud imagination, each vain thought,  
Has such abashed when such a preacher taught,  
"Tis Heaven's authority.—Who would deny  
The Christian humble,—though his office high?  
What though his speech, to royal ears addressed,  
Gained willing entrance to a royal breast,  
No prophet he to "prophecy smooth things,"  
Mocking the presence of the King of Kings—  
Unawed by courtly frowns, (if such there are,)  
Or courtly plaudits, more ensnaring far.—  
God's laws unchangeable,—His will supreme,—  
"The truth in Jesus" is his constant theme.  
The meanest of his flock his equal care,  
Claims equal interest in the good man's prayer.  
His voice impressive conscience can awake,  
And selfish feelings to their centre shake,—  
Can wing the heart with penitential tears,  
Awake, and yet assuage such mourner's fears.  
Then when the soul cast down shall sad confess  
Its burthen great, and its own nothingness,  
He bids the humbled spirit upward gaze,  
With eye of faith and words of holy praise.  
He paints the christian hope, and well I ween  
Can peace instil, and hope and joy serene,—  
That hope eternal,—"peace which passeth show,"  
Which, meteor like, no mortal hope can know.  
Then, when the softened spirit only feels  
The joys which Christianity reveals,  
He teaches how, to show its heavenly birth,  
And prove its fruits, it must descend on earth.—  
That true religion sanctifies above,  
And closely knits the bonds of human love,  
And God, to make "his perfect work" appear,  
Demands our gratitude and our obedience here!

\* \* \* \* \*  
Such were his words— his precepts high and pure,  
(Oh! may they ever in each heart endure!)  
And thus revered, prosperity increase,—  
Brighton farewell!—Be thine health, joy, and peace!

E. F. W.

It is not in the hey-day of health and enjoyment,—it is not in the morning sunshine of his vernal day, that man can be expected feelingly to remember his latter end, and to fix his heart upon eternity. But in after-life many causes operate to wean us from the world: grief softens the heart; sickness searches it; the blossoms of hope are shed; death cuts down the flower of the affections; the disappointed man turns his thoughts toward a state of existence where his wiser desires may be fixed with the certainty of faith; the successful man feels that the objects which he has ardently pursued fail to satisfy the cravings of an immortal spirit; the wicked man turneth away from his wickedness, that he may save his soul alive.—SCUTHEY.

I CAN suppose an inhabitant of the primæval world so much occupied as to sigh over the shortness of life, and to find at the end of many centuries, that they had all slipped through his fingers, and were passed away like a shadow.—COWPER.

CONSIDERATIONS ON ROME.  
FROM A SERMON DELIVERED IN THE ENGLISH CHAPEL  
AT ROME.

If the feelings I have wished to excite have been awakened within you it must already have occurred to you that we who are here assembled may in a still more special sense be said to have come out into the wilderness to see a prophet. We may have had no such purpose: we may have been unconscious what we were doing. But what is Rome? Is she a reed shaken by the wind? she who has stood the assault of five and twenty centuries, who has conquered, and has been conquered, and again has conquered her conquerors, and made them bow down before her. Is she clothed in soft raiment? Nature indeed has clothed her in its beauty: Art has clothed her in its beauties: Time has fused and blended them together; and majestic and solemn is the garb of the city so full of years, so rich in the memories of bygone generations. But vain and most frivolous were the thought, if any have come hither in search of luxuries. Let them go to Baiae; this is no place for them. They, on the other hand, who have come out into the wilderness to see a prophet may tarry here. For where upon earth is there any spot, Jerusalem alone excepted, in which the power of the Lord has been manifested, as it has been in this fateful city?—in this monumental mass, which neither the ferocity nor the cupidity of man has yet been able to sweep away, and in contending against which Time seems to have been curtailed of its all-effacing power,—in this vast indestructible tomb of her who once was the Mistress of the World. When other mighty cities have fallen, they have fallen utterly: the dominion of death over them has been total: the very ground on which some of them stood has become a prey to the elements: the generations that won and rejoiced in their glory live only, if at all, in the scanty and shadowy records of history. But when Rome had fallen, she rose again. When her carnal empire had been stripped off from her, she came forth as the queen of a spiritual empire: and within her walls the dead seem still to subsist side by side with the living, in awful and most indistinguishable communion. So that here the most trivial can hardly escape being struck with some lessons of serious thought, such as bear the mind from the present into the past, and through the past into the future. Even they can hardly fail to discern some of the truths which are here written in characters of gigantic size, legible even to the most short-sighted, intelligible even to the dullest. For who can fail to perceive here how strong and mighty man is, feeble as he may appear outwardly, when the Lord of Hosts is bearing him onward? how strengthless and impotent, on the other hand, although armed with all the power and skill of the earth, when the Lord of Hosts is against him? Where else has the Lord shown such strength with His arm? Where else has he so scattered the proud in the imagination of their hearts? Where else has He so put down the mighty from their seat? and so exalted those that were of low degree? Where else do we read so plainly that it is the Lord who giveth the victory, and that it is the Lord who taketh it away? Where else do we see so palpably, that, even in this world, despite of the violence and wiles of its prince, that which is morally the best is in the end also the strongest,—that virtue, like knowledge, is power,—that moral energy in a people is indispensable, not only to win an empire, but to keep it,—and that luxury and vice enfeeble the arm, until the sceptre drops from its grasp? Of what place on the whole globe may it be said with such truth, that, so far at least as regards natural religion, it is a prophet, yea, and more than a prophet.

At the same time, my brethren, before I conclude, I must remind you, that, though *among men born of women there had not risen a greater than John the Baptist*, notwithstanding *he that was least in the kingdom of heaven was greater than he*. Though among the works of men's hands and minds none is greater, even in the sense we have been considering, none fitter to impress us with deep and momentous truths, than this city, in which all the might of the heathen world was concentrated and consummated, and all the fruits of its genius were stored up, yet the least of those truths which we draw exclusively from the Gospel is deeper and more momentous than all that come from this or any other natural source. This city may tell us of the terrors of the Lord; but it cannot tell us of His mercies. It may display His power; but it cannot display His love. It may teach us to fear Him as our Governor; but it cannot

teach us to love Him as our Father. It may show us the ways of destruction; but it cannot show us the ways of salvation. For this higher doctrine there is but One Teacher and Guide, 'even He who came down from the right hand of the Father, and divested Himself of His terrors, and arrayed Himself in mercy, and emptied Himself of His power, and showed Himself as the pure Spirit of Love, and put on the form of a Servant, appearing amongst us as our Brother, that He might lead us to look up to His Father as ours, and offered up His precious body on the cross, to check the progress of destruction, and to purchase the salvation of all such as would follow His gracious guidance. Before Him therefore, the Captain of our Salvation, let us now and ever cast down our hearts and minds; and whatever power, whatever talent, whatever knowledge, whatever wisdom we may receive as our portion in this world, whatever of noble and solemn feeling it may awaken, let us lay them meekly and devoutly at His feet, and employ them faithfully and diligently in His service.

[*The Victory of Faith, and other Sermons: By JULIUS CHARLES HARE, now Archdeacon of Lewes.*]

OBSERVANCE OF THE SABBATH.

THE importance of the religious observance of the Sabbath is seldom sufficiently estimated. The violation of this duty by the young is one of the most decided marks of incipient moral degeneracy. Religious restraint is fast losing its hold upon that young man, who, having been educated in the fear of God, begins to spend the Sabbath in idleness or in amusement. And so also of communities. The desecration of the Sabbath is one of those evident indications of that criminal recklessness, that insane love of pleasure, and that subjection to the government of appetite and passion which forebodes that the "beginning of the end" of social happiness, and of true national prosperity, has arrived.

Hence we see how imperative is the duty of parents, and of legislators, on this subject. The head of every family is obliged, by the command of God, not only to honour this day himself, but to use all the means in his power to secure the observance of it by all those committed to his charge. He is thus not only promoting his own, but his children's happiness; for nothing is a more sure antagonist force to all the allurements of vice, as nothing tends more strongly to fix in the minds of the young a conviction of the existence and attributes of God, than the solemn keeping of this day. And hence, also, legislators are false to their trust, who, either by the enactment of laws, or by their example, diminish, in the least degree, in the minds of a people, the reverence due to that day which God has set apart for Himself.—*WAYLAND'S Elements of Moral Science.*

LET us turn to the contemplation of Nature, ever new, ever abundant in inexhaustible variety. Whether we scrutinize the damp recesses of woods in the wintry months, when the numerous tribes of mosses are displaying their minute but highly interesting structure; whether we walk forth in the early spring, when the ruby tints of the hawthorn-bush give the first sign of its approaching vegetation, or a little after, when the violet welcomes us with its scent, and the primrose with its beauty; whether we contemplate in succession all the profuse treasures of the summer, or the more hidden secrets of Nature at the season when fruits and seeds are forming; the most familiar objects, like old friends, will always afford us something to study and to admire in their character, while new discoveries will awaken a train of new ideas. The yellow blossoms of the morning, that fold up their delicate leaves as the day advances; others that court and sustain the full blaze of noon; and the pale night-scented tribe, which expand and diffuse their very sweet fragrance, towards evening, will all please in their turn.

Though spring is the season of hope and novelty, to a naturalist more especially, yet the wise provisions and abundant resources of Nature, in the close of the year, will yield an observing mind no less pleasure, than the rich variety of her autumnal tints affords to the admirers of her external charms. The more we study the works of the Creator, the more wisdom, beauty, and harmony become manifest, even to our limited apprehensions: and while we admire, it is impossible not to adore.

Soft roll your incense, herbs, and fruits, and flowers,  
In mingled clouds, to *Him*, whose sun exalts,  
Whose breath perfumes you, and whose pencil paints.

Sir J. E. SMITH's *Introduction to Botany*.

## NOTES ON SHEEP.

DIFFERENT NAMES OF SHEEP ACCORDING  
TO THEIR AGES.

It is a very general custom in England to calculate the age of sheep from the shearing-season, as for instance, the chief flocks in the United Kingdoms are 'lamb'd between the end of January and March, and shorn in June and July. Our owners estimate the ages of their flocks from the latter period, as may be seen from the following terms by which the ages of sheep are calculated.

During the time the lambs run with their dams, the male is called either a "tup lamb," or "ram lamb." From the period of his being weaned, to the shearing season, he is classed under different denominations, such as a "tup hog," or "teg hog," and when deprived of his fleece he is very generally distinguished by the term "shearling tup, shearling hog, or shearling teg." After being shorn a second time, he is called a "two-shear tup, two-shear hog, or two-shear teg," and when a year older he bears the above names, with the addition of another year to his age. The ewes are called "ewe-lambs" until weaned, and after that period "shearling ewes, two-shear ewes, and three and four-shear ewes," &c.

## IMPROVEMENT OF RURAL EDUCATION

THE true philanthropist and real patriot will be disposed to encourage the emigration to our grazing colonies of young, healthy, and useful persons, incapable of earning a competent livelihood at home. But he will not stop here. He will extend his benevolence a step further, and endeavour to see that early instruction, adapted to their respective callings, is instilled into the minds of our field labourers. It is to be feared that generally speaking the plan of rural education in England is defective, and I became the more convinced that this was the case from a circumstance which fell under my own observation.

Some time ago I was requested by a mercantile house in Australia to send out to them a party of shepherds, for the management of flocks. I accordingly procured sixteen from Kent, Wilt, and Norfolk, well recommended, no more than half of whom could read and write. On inquiry I learnt that the uneducated parties, when boys, had been occupied in tending flocks, which prevented them from receiving any instruction. Surely in an age like this, when in large towns institutions are established to instruct the mechanical classes, some method might be adopted to diffuse useful knowledge among our peasantry!

We hear of schools for farmers being established on the European continent, and although this mode of tuition in England might not perhaps produce the effect desired, nevertheless I humbly conceive the object in view might be attained by some other expedient, and it would be to the honour and the credit of our leading agriculturists to have one devised. They themselves would eventually reap the benefit. A little public spirit is all that is wanting to remove what truly may be called a national calamity, if not a disgrace. Let us therefore begin systematically, and see that suitable pocket-books, or manuals, are placed in the hands of the several classes of our unlettered peasants.

To have poor children taught to read and write ought to be the bounden duty of the parish overseer, and no parent should be allowed to avail himself of the personal services of any junior member of his family until this has been accomplished. Thanks to the generous and benevolent dispositions of our resident nobility and gentry, in no village, or rural district of the kingdom, can poverty be pleaded as an excuse for the omission.

When a peasant-boy, for example, has made sufficient progress in the first rudiments, and is called upon to earn his livelihood in the open air, either by means of field-husbandry, or tending sheep, he ought to have a portable and strongly-bound tract put in his hand, written in a plain and elementary manner, on agriculture and the management of sheep, and containing lists of the ordinary fruit and forest trees, descriptions of the best methods of draining land, and an enumeration of the seasons for sowing, modes of planting and grafting, &c., accompanied by instructive plates.

This manual ought also to treat of the common diseases among cattle, horses, and sheep, to which might be added a plate, representing the short-jointed, clean-legged, bony and compact cart-horse, of which there are a few fine specimens still remaining in Suffolk and Norfolk. Correct drawings of this kind would familiarize the eye to a breed of horses

unfortunately much 'out of fashion in England, but still extremely serviceable everywhere. It might also comprise general views and practical results concerning the earth's surface, showing the best modes of quarrying, of discriminating the nature of soils, and improving them for agricultural purposes.

A work of this kind would be extremely serviceable to the young peasant, and assist him in his progress through life. As a stimulus, suitable rewards should be offered to him for such improvement as he may make in that branch of industry to which his application is directed. It were indeed to be wished that some of our patriotic noblemen, or benevolent corporations, would carry out the suggestion here offered. A mixed elementary and practical tuition, undertaken on a plan similar to the one here insinuated, besides being beneficial at home, would be attended with the best consequences in our grazing colonies.

## UTILITY OF SHEEP.

WERE it not for sheep, a large portion of the hilly districts of the United Kingdom would have remained barren wastes—unproductive and uncultivated. The steepest ascents and most mountainous districts are traversed by this little animal, who there feeds without the aid of culture, or the support of man, whilst flocks fertilize and improve the land on which they pasture, and thus augment its produce, at the same time that the enlightened and scientific agriculturist, through the operation of folding, conveys by their aid manure to land inaccessible to a dung-cart, and thus causes them to become fruitful, and yield an increase of grain for the use and benefit of the human race.

Again, the experienced agriculturist applies the services of sheep, at certain seasons of the year, to early corn crops when in too forward a state. At such periods these useful animals are commonly turned into those fields which appear too luxuriant, and by nipping the too early plants, check their growth, whilst their little feet break and pulverize the clods of earth, and by gentle pressure contribute to the defence of the tender roots from the winter's frost. Their manure also serves to fertilize the land, by causing the plants to fructify, and the produce to increase. Such are the uses and advantages of sheep, as applied to agriculture.

## SHEEP-SHEARING.

DURING the operation of shearing an amusing scene is presented to the admirers of nature and the lovers of pastoral scenery, by witnessing the ewes, when deprived of their fleeces and restored to their lambs. The former bleat plaintively and as if fully sensible of the injury sustained, while the latter, responding to the call of their dams, hesitate to approach on beholding them in so new and strange a form. This scene is thus admirably described in CUVIER's *Animal Kingdom*.

"He who, in shearing-time, when the lambs are put up separately from the ewes, witnesses the correct knowledge these animals have of each other's voices; the particular bleating of the mother, just escaped from the shears, and the responsive call of the lamb, skipping at the same moment of time to meet her; its startling attitude at the first sight of her altered appearance, and the re-assured gambol at her repeated voice and well-known smell; he who observes them, at these moments, will not refuse them as great a share of intelligence as their ancient subjugation, extreme delicacy, and consequent habitual dependance on man's will, allow."

[From SOUTHEY's *Treatise on Sheep*.]

## DUELING.

..... Reputation?—that's man's idol,  
Set up against God, the maker of all laws,  
Who hath commanded us we should not kill,  
And yet we say we must, for reputation!  
What honest man can either fear his own,  
Or else will hurt another's reputation?  
Fear to do base and unworthy things is valour;  
If they be done to us, to suffer them  
Is valour too.

LONDON:  
JOHN WILLIAM PARKER, WEST STRAND.  
PUBLISHED IN WEEKLY NUMBERS, PRICE ONE PENNY, AND IN MONTHLY PARTS,  
PRICK SIXPENCE.  
Sold by all Booksellers and News-venders in the Kingdom.